

Sunday November 9, 2025 - Zoom Discussion 12:30 PM EST - Epicurus on Good And Evil

Post by “DaveT” of November 10, 2025 at 3:33 PM

[Don](#) For me, as I learn more about Epicureanism, I identify with most of the tetrapharmikos.

There is nothing to fear from gods or natural phenomenon, yes.

There is no afterlife of which to be suspicious, yes.

And Pleasure is easy to obtain, yes, but it's hard to measure.

while Pain can be easily endured, no, I'm not willing to acknowledge that this is a universal truth.

With respect, your reference to PD 31 doesn't address my question. It says: "The justice which arises from nature is a pledge of mutual advantage, to restrain men from harming one another, and save them from being harmed." So, for example: Divorce may be a good for each party, yet it just as easily can be a disaster for the other one. That is either an intended or unintended consequence.

Furthermore when looking at the communal impact of an individual pursuing pleasure/good, "justice" in [PD31](#) doesn't address the small things in life that impact us and others, sometimes in a big way. The agreed upon "crimes", PD 31 applies. Kill and you go to jail. But cheat, or lie in mostly undetectable ways, say on income tax returns, and Epicureanism seems to fail the reality test of bad communal consequences of those seeking the pleasure of more after tax income (justified because the rich get away with it all the time). If enough people do the small stuff that society can't touch or punish, you have everyone out for themselves in one way or another. Could it be that a weakness in Epicurus' teaching is that it can't apply to any community larger than the Garden?